1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

During this performance the medicine man is chanting incantations to the spirits, the names of whom are: Timas, Nahu, Pineri, Sam, and Tolalu. He cries in a sing-song voice: 'Oh, Spirits! Come and help me bring the *atūn* to our fishing-grounds. Bring them from Petats and from Nissan, from Sēlō and New Ireland. Let them come here, and when they come may their eyes be opened so that they may see the hooks on the end of the lines, and may their mouths hold fast the lines.'

Then the medicine man and his assistant begin the work of scraping the inner bark of the trees and preparing the herbs for the pot. The scraping is done on a fallen tree-trunk. When the mixture has been prepared, then the other men of the village are called and assemble about the place where the preparations have been carried out. The mixture is already carefully tied up in the little leaf packages and counted by the medicine man. Each man requests that he should be given his package. But the medicine man refuses, saying that in due time when the *atūn* are near, then will they each receive their packages. The men then scrape together with their fingers any remnants of the herbs that may be left on the fallen tree-trunk and lick their fingers clean with their tongues, and smear the red mixture on their faces and their foreheads.

Young drinking coco-nuts and cooked taro are then brought from the village and a small feast is held. The medicine man, however, is not allowed to partake of any food. From the commencement of operations he is forced to fast, chewing only betel-nut and pepper-stick and drinking young coco-nuts. During this time, also, he must not visit the village nor have any intercourse with his wife. He is allowed to smoke, but is not allowed to sleep.

After the feast the medicine man takes a small piece of the tree-trunk upon which the herbs have been mixed and eats it, then, spitting into his hands, he walks into the sea, dips his hands into the water, and, rising to his full height, sings out: 'The *atūn* from Petats and from Lontis and from Nissan shall come here to-morrow. When I arise in the morning the sea shall be white with their splashings.' As he calls out the names of the several places from which the *atūn* shall come, he faces in their direction. Returning to the beach he seats himself amongst the other men, and tells them they must also call out for the *atūn* to come. The men follow his instructions and call out in a similar manner.

While the men are calling, one man, usually the assistant, climbs